the Tree Yielding Para Rubber May Bo Tapped for Many Years, but the Ordinary Rubber Tree Is Cut Down to the Gum - Process of Smoking the Milk-White

very little has been accurately known about the methods of collecting rubber in the forests of Brazil. It is said that even the facts published by such well-mown Amazon travellers as Schütz and Mizhausen have been confusing; and it would certainly not be possible to derive correct ideas from their reports when both of them confounded Para rubber with ordipary caoutchouc and treated the rubber product of Brazil as though it all came

from one species of plant.

As the yearly harvest of these two great prieties of rubber has reached the astonthing quantity of \$7,000,000 kilograms. which 22,000,000 come from Africa and ducts are one of the most important arti-eles in international trade. It will doubtles interest the readers of THE SUN, therefore, to know what August Kähler has just written for Petermanns Mitteilungen as to the methods of rubber collecting in Brazil. Mr. Kähler has spent five years on the tributaries of the Amazon, has made a special study of the rubber industry, and the article he has written contains much

He speaks of the two chief kinds of rubber produced in Brazil and then gives his attenfirst to that kind which is of the best quality and largest quantity and comes into the trade under the name of Para rub-ber or Para-fina. In Brazil it is known s borracha or seringa; a man who spends his time collecting this rubber is known as a seringueiro.

The Para rubber tree (Siphonia elastica) is found almost everywhere in the Amazon lowlands in greater or less quantities. It particularly favors the very low lands which during the rainy season are almost com-pletely flooded. It is also found in the north of Brazil, in the south of Colombia, in the east of Ecuador and Peru and in the north of Bolivia.

The Siphonia has a straight silver-colored trunk and attains a height of from to 80 feet. Its crown of foliage is not large in comparison with the size of itstrunk. It has a brilliant dark green leaf and the tree is a really beautiful specimen

of vegetation.

When the seringueiro has found a sufficient number of siphonias to begin work he has no great preparation to make before rubber collecting begins. The only preliminary labor consists in clearing a narrow

path leading from tree to tree.

He requires two groups, each containing from 70 to 100 trees. He calls these groups his estradas. He works the estrada alternately, so that while he is collecting sap from one of them the other is having a day's rest. The rubber is gathered only in the dry season, which lasts from May

The seringueiro leaves his hut before sunrise or between 4 and 5 o'clock in the morning and goes to one of his estradas. eaching a tree he cuts a little slit in the bark with a hatchet, whose cutting edge is only three to four centimeters long. The wound penetrates only slightly into the

unk beneath the bark. He makes from four to ten of these incisions, the number varying according to the thickness of the trunk and its richness in sap. Under each incision he presses into the bark the sharp lip of a little tin eup, which catches the sap that cozes from the opening. The sap has a sweetish taste.

is white in color, resembling cow's milk in this respect and also in its fluidity.

When the collector has fastened his tin cups around the trunk of the first tree he goes to the second, where he repeats the operation, and so on to the last tree in the | sell about the war. pletely close in about two hours, and by that time the seringueiro returns to the first tree and empties the contents of each cup into a large tin pail.

1 o'clock in the afternoon he returns to his hut and the sap collection of the day is over. The next day but one the same set of trees will yield another supply

of sap.

The afternoons are devoted to the second part of the operation, which is the smok-ing process. The smoke is obtained from the fruit of a certain palm as dry and hard as a stone, which in Brazil goes by the name of shevon.

The collector kindles a fire of dry wood and over it places a large inverted tin funnel. Through the small opening of the funnel he drops the fruit upon the fire until he has filled the funnel. He stimulates the fire with a pair of bellows and in a few moments a thick cloud of smoke is emerging from the small end of the funnel

The fruit chars, but does not burn, though t emits great quantities of smoke. A few minutes later, when the smoke has become perfectly white and is very hot, the smoking

process begins.

The seringueiro has placed the rubber sap in a great bowl beside him. He holds in his hand a very stout, round stick, over which he pours from a little cup a quantity of the sap. He waits a moment to permit the drops to fall back into the bowl, and then holds the stick, which retains most of the sap poured over it, in the white smoke as it pours out of the funnel, rotating the stick between his hands.

It takes scarcely fifteen seconds for the mp to become congulated and yellow in color. This is the first layer of rubber on the stick, and the process is repeated again and again, layer succeeding layer, until the stick holds all the cured rubber that

Then the man puts the big rubber ball into a clamp and pulls out the stick, not without much muscular exercise. As a rule, one of these balls of Para rubber weighs about fifty kilograms and has a diameter

HARVESTING THE RUBBER CROP | bilagrams in a season. The very best collectors may bring in as much as 700, and consistently even 1,000 kilograms each, while others will average only 200 to 300 | TRANSCONTINENTAL ROAD PUSH-

kilograms.

A kilogramme (about 2)/4 pounds) of Para rubber usually sells in Europe for at least \$1.85. With the exception of a few medicinal plants there is scarcely any vegetable product that brings so high a price as Para rubber.

It is an enduring industry also, for gum may be extracted from the same trees for many years. It is the practice, however, to give the siphonia a rest of a year after it has yielded annually for four or five years. In this way it renews its strength

and again produces as well as ever.

The Brazilians are starting rubber plantations here and there, but the experiment as yet is not very encouraging. The culti-vated siphonia, it is found, yields less milk than the wild tree and the product is of poorer quality. About twenty-two years elapse after the tree is planted before it contributes rubber in commercial quantities.

The other tree from which Brazilian

rubber is extracted is the caoutchouc, also widely distributed, but thriving better than the siphonia in the higher and dry grounds. While the siphonia may be counted upon as a great and permanent resource, it is feared that the caoutchouc before many years will be exterminated, because the tree must be destroyed to obtain the sap, which runs so rapidly that no way as yet has been discovered of collecting it while the tree is standing.

It is therefore felled and tapped at various

places along its large stem until the last drop of milk is extracted. One workman can cut down from one to three trees in a day, from which he sometimes obtains as much as twenty kilogrammes of rubber. Usually, however, the harvest is very much smaller, and caoutchouc collectin at least offers no better returns to the gum

cabin oncet and told me and my children that John the Baptist sprinkled people instead of sousin' 'em under, and I never believed what he said.'

"Then the merchant told me how the 'marster' of the old negro who had made the purchase came to him one day and asked him if it was true that the negro was free, and when the merchant old him it was so, the old man said:

"Well, I wish if I may be damned if I ain't been feedin' and clothin' a free nigger all this time, and I reckon I'll sue the damned Government for his board.'

"The old white man soon afterward killed himself, and the merchant used to tell me that he believed the man committed suicide over the loss of his one negro.

"Iasked the merchant how long he stayed in the community which he enlightened, and he said about six months, and added that he might have stayed longer, but some of the heathen wanted him to start a new church, and when he asked them why, they said they had been fooled about their religion, and as he was so mighty smart, maybe he could show them some short cut to salvation, and then he quit. They got to calling him John the Baptist No. 2.

"I happened to know the belt of Clay county in which he lived, and I believed his story."

EXPOSITION SLANG.

St. Louis Preparing to Surpass the Record of Chicago in This Line.

One of the enduring effects of the Chicago Fair of 1893 was the amount of slang originated there. There are many persons whose best recollection of the Chicago Ex-position is founded either on the Turkish melody of the Midway or the singing of "After the Ball," the street anthem of

Chicago at that particular period.

The Philadelphia Centennial is indissolubly connected in the minds of many

PNG TO THE PACIFIC.

Argentina Has Completed the Raffread to Her Western Frontier—Chile Has About Forty Miles to Build Before Through Trains Will Be Able to Run From Buenos Ayres to Valparaise.

Elmer L. Corthell, who has recently returned from Argentina, where he was consulting engineer of the Ministry of Public Works, gave an interesting piece of news in his address before the American Geographical Society at Mendelssohn Hall

last Tuesday evening.

He said he had just received a letter announcing that Argentina completed last month the trans-andean railroad to its western frontier among the Cordilleras. It now remains for Chile to complete its part of the line and then South America will have its first transcontinental railroad. Argentina has been more energetic than Chile in pushing this great enterprise. Four years ago Argentina had still seventy-five

miles to build up into the mountains before reaching the frontier. At that time Chile

had forty-four miles to complete and that republic has made very little progress The Chilean part of the line, however, is more difficult to construct than any portion of the road which Argentina has just the Cumbre Pass, the summit of which is 12,795 feet above the sea. The gauge of the line is one metre and it has rack and pinion for the steeper grades, being built

from Visp to Zermatt in the Swiss Alps. When the road is completed, Buenos Ayres will be connected by rail with Val-

much on the same principle as the railroad

Shad fishermen along the Hudson River in the vicinity of Fort Lee and Edgewater expected an early and successful season this year on the strength of several catches made in the last week of March. They have been mistaken, however, the bad weather of the last two weeks delaying the season

greatly. The season, usually at its height about the middle of this month, is now at an ebb, some of the fishermen who have their nets off Edgewater, the principal point for shad fishing on the Hudson, catching only half a dozen fish some days, while the most successful catch three score at most. At this time last year a catch of 800 was not musual.

one of these balls of Para rubber weights about fifty kilograms and has a diameter of eighteen inches.

The rubber is also prepared in another form by amoking it on a small wooden shovel, the gum taking the form of squares or plates, as they are called, each plat weighing about two kilograms. In this form the rubber is in better shape for each because it becomes more completely dried out, while the balls, on their trip over the sa, lose considerable weight; but the preparation of the planchas, or plates, requires more time and labor, and so the sum is usually marketed in the form of balls.

The question how much Para rubber a seringueiro can collect in the six months of his seesaon is difficult to answer. There of his seesaon is difficult to answer. There of his seesaon is difficult to answer. There of his reason is difficult to answer. There of his cases of the following the heat drives the sap to the crown of the time and little of it is obtained.

The planchaging it on the trip over the said of the heat drives the sap to the crown of the time and labor, and so the sum is usually marketed in the form of the season is difficult to answer. There of his reason is difficult to answer. There of his cases of the following the same of the following the same of the items may be obtained from advance sheets, so to speak.

The planchaging it on the trip over the said of the stage on the same of the same of

CATROLIC SCHOLARS ON GALILEO.

The Condemnation of the Astronomer Not of the Nature of a Definition of Paits.

To The Editor of The Sun-Sir. To tell you the truth about the condemnation of Galileo it is easier to go back to Nicholas Copernious, a Polish astronomer, born in 1472. He studied at the University of Bologna, where the question whether the earth re-1472. He studied at the University of Bologna, where the question whether the earth revolved round the sun was answered in the affirmative by the most advanced thinkers, and when he went back to his native land he was a firm believer in the helicoentric theory. Afterward, when he had been made a canon of the Cathedral of Frauenburg, he wrote a book entitled "The Revolutions of the Heavenly Bodies," which may be called the foundation stone of modern astronomy.

called the foundation stone of modern astronomy.

The contradiction of the evidence of the senses which made the sun appear to rise and to set while the earth seemingly did not move, as well as certain other objections, prevented this new system of astronomy from being adopted. But when Copernicus had been dead more than sixty years another astronomer, Galileo Galilei—who had constructed a little telescope (a glazed optic tube he called it) and believed that the earth and planets did move round the sunturned his telescope to the planet Jupiter and was surprised to see three little shining bodies very close to Jupiter, one on the west and two on the east side of the planet. And when he looked at them a second night he found them still there, only the two stars on the east were pow on the west side of

turned his telescopt to the yound the sunger and was surprised to see three little shining bodies very close to Jupiter, one, on the west and two on the east side of the planet. And when he looked at them a second noise he found them still there, only the two stars on the seast sere now on the west side of the planet. And when he looked at them a second noise he found them still there, only the two stars on the seast sere now on the west side of the planet of the planet and we may add that he soon afterward discovered a fourth star moving sion with the other three. New, this discovery of Jupiter's moons revolving round the planet, and we may add that he soon afterward discovered a fourth star moving sion with the other three. New, this discovery of Jupiter's moons revolving round Jupiter's moons revolving the planet of the planets of Yenus. He saw this planet first in the shape of a crescent-just like a new moon. And he continued to observed the phases of Yenus. He saw this planet first in the shape of a crescent-just like a new moon. And he continued to observe Yenus night after night until she had four series of the planets of Yenus and of the revolution of Jupiter's moons was not a direct proof that our early supported the planets of Yenus and of the revolution of Jupiter's moons was not a direct proof that our early moons was not a direct proof that our early moons was not a direct proof that our early moons was not a direct proof that our early moons was not a direct proof that our early moons was not a direct proof that our early moons was not a direct proof that our early moons was not a direct proof that our early moons was not a direct proof that our early moons was not a direct proof the our early moons was not a direct proof the our early moons was not a direct proof the contract of the planets of the planets

and cut down from one to three trees in the far, for the success grades being built with the present the present the present that the present the pres

NEW YORE, April 2.

TO THE EDITOR OF THE SUN—Sir: Philip Lane's attack on Father Pardow, in your paper of the 12th, seems to me brutal and stupid. Nobody denies that the Congregations of the Index and the Inquisition condemned as false and un-Scriptural Galileo's doctrine of the movement of the earth around the sun. Father Pardow's language presupposed such a condemnation. He merely showed that Galileo would not have been molested if he had been content to maintain his doctrine as a scientific hypothesis.

Catholic controversialists have further shown that these condemnations were not regarded at the time as irreformable final decisions (though of course confirmed by the Pope), but that if Galileo's doctrine could be established the Church would interpret the Scriptural passages in conformity to them. They have also shown that Galileo was not able to prove his hypothesis. As I under stand it his argument based on the flux and reflux of the tides, on which he laid the greatest stress, is now admitted by every one to have been absolutely valueless and irrelevant.

The Church is certainly, and I think rightly, conservative, and she does nothing hastily, but always accepts scientific doctrines certainly demonstrated.

DAVID C. WHITLESEY.

CANAAN, Conn., April 13.

TO THE EDITOR OF THE SUN—Sir: Reading Father Pardow's letter in to-day's Sun, I find in his answer to Mr. Lane urbanity, cheerfulness, learning and ingenuity. But I do not find directness. Unintentionally, of course, he seems to have lent color to Mr Lane's rather ungenerous use of a most odious and unpleasant term. Now, I am convinced that the discussion can be amicably settled in very short order by Father Pardow's publishing a direct answer to the following questions:

1. Did the Holy Inquisition officially declare

lishing a direct answer to the following questions:

1. Did the Holy Inquisition officially declare the heliocentric system to be formally heretical?

2. Did the Holy Inquisition officially declare the geocentric theory to be an error against the Catholic faith?

3. If the Holy Inquisition did make, or if it had made, these statements, would good Catholics be bound to accept them?

4. Would Catholic professors, in touching on these points, be obliged to teach the Inquisition's statements to be true—no matter what these professors personally believed?

5. What eaght a good Catholic to de to-day.

throughout the world," to quote from the "Te Deum," that had its beginning, not under Henry VIII., but on the first Whitsunday, the Christian Pentecost.

Viewed, then, as the matter actually stands, Catholic and ritual is the normal privilege of the English Church, as ordained in the rubric on "Ornaments of the Church and of the ministers thereof." So, then, "the Ameri-can Catholic Church in the United States" called on the title page of the Prayer Book, called on the title page of the Prayer Book, but seldom elsewhere, even by Bishops in their official documents, the "Protestant Episcopal Church," in saying: "This Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline or worship; or further than local circumstances require," may be taken to approve of the historic ritual that the Church of England authoritatively commands in general, but inclusive, terms.

Church of England authoritatively commands in general, but inclusive, terms.

For one thing, it has been authoritatively decided by the Bishops to whom the matter was referred that the mitre and cope, the vestments proper to a Bishop, are legal in the American Church; so if there is now any whine left on that score the whine is against the Church and not against the individuals

The cope and mitre question being no The cope and mitre question being no longer a question, stands somewhat as the outward and visible sign of inclusion of all those matters of ornament or ritual the Church of England embraces and ordains in the undeniably inclusive terms of the "Ornaments rubric," which is as follows: "And here it is to be noted that such ornaments of the Church, and of the ministers thereof, at all times in their ministration, shall be retained, and be in use, as were in this Church of England, by the authority of Parliament, in the second year of the reign of King Edward VI." Moreover, the authority of the Church governing this rubric has not been interfered with by Parliaments—that is to say, Parliament has not dared to obtrude upon the rights of the Church and remove the rubric. It must be remembered that the Archbishops of Canterbury and York are members of the House of Peers.

The few propositions that I desire to lay down in challenge of denial are these:

First—The Church of England teaches authoritatively and dogmatically her Catholicity.

Becond—The "Ornaments rubrio" is still in force.

Third—The historic ritual of the Catholic

force.

Third—The historic ritual of the Catholic Church has asserted itself persistently, and this is a late day for idle dreams of successful

Church has asserted itself persistently, and this is a late day for idle dreams of successful opposition.

Fourth—That Church authority, which at the hand of the Primate of all England anoints and crewns the English King, did not derive power from any Parliament, but from Catholic and Apostolic orders.

Fifth—The power of holy order over sacraments and the ruling of the Church is outside the pale of civil interference, taking for grant-d, what may not be denied, that the official acts of the Church in nowise are at issue with the civil law.

I say the Holy Church is no mere department of State, and those who could do reverence to such an institution, always capable of corrolon by the pressure of affairs, and self-confessedly incapable of authority better or greater than that of a civil centre actuated by all manner of commercial or other worldly consideration, had better espouse some system of individualism which can be moulded wholly to themselves, and therefore, as authority, is what the pressure of affairs makes it to be—anything and nothing.

Apparently Church authority is the burr that sticks and I would venture the opinion that if history teaches anything at all it is that this is a burr that sticks in earnest. It sticks and has good hope of sticking to the bitter end so long as men have beards, and if those who like the milk and limewater mildness of religious capitulation in deference to the direction of civil affairs dream that the Catholic Church or any part of it will ever so capitulate, all I would say is that history is rock, hard and fast against the dream. Through all the muddle of civil affairs and change of institutions the Church persists and remains the most formidable power in affairs.

Now, with regard to the matter of risual

There is no problem here at all, for there is no change there is no where the contemnation will be contemnate the contemnation will be contemnate the contemnation will be contemnation that it will be contemnation will be contemnation will be contemnation that it will be contemnation will be the contemnation will be contemn

fixion, colored and embroidered silks for frontals and stoles, vested choirs, imitation candles, prie-dieus and litany desks, religious paintings, choral services, and numerous other "correct" appurtenances. Early celebrations

frontais and stoles, vested colors, imitation candles, prie-dieus and litany desks, religious paintings, choral services, and numerous other correct appurtenances. Early celebrations (low masses with a longer name) for fasting communicants, memorial celebrations for the departed (a circumiocution for requiem masses), and other services once styled "advanced" are common enough now to this second list. It is a subtle intellect that can explain why altar lights are "extreme," and why altar crosses are not, likewise the vital difference between the chasuble and the priestly stole, or between incense and flowers.

What a Rip Van Winkle that long-time worshipper at Old Trinity must be not to have awakened to the fact that the Real Presence is taught at the parish church and all its chapels both by word and by ceremonial. What can he imagine to be signified by the altar tapers, the sucharistic vestments, and the senufactions? Has he never read the Trinity Catechism? What school of the colorians does he fancy is represented by Drs. Dix and Vibbert, and the Rev. Messrs. Brown, Hill, Sill, and the recent vicar of St. Agnes's? What, too, of the most striking advance in a Catholic direction of St. Thomas's Church and of St. Michael's, evidenced by their present adornments? What of the crypt chapel at the rising Cathedral? What of the Beloved Disciple's, All Angels', Holy Cross? What of the distinctity Catholic embellishments and arrangements lately made in Grace, St. Bartholomew's, and others? Is there any feature particularly "Low" or Broad about Calvary, Zion and St. Timothys, the Incarnation, and St. Andrew's? What fine differentiation makes you speak editorially of the Transfiguration as "High" rather than "Ritualistic", All these churches are participating in the general movement of the Episcopal Church toward Catholic restoration in its adornment and ceremonies. Some move more slowly than others because the pressure is less intense. That their public utterances may be contrariwise are of small moment and of temporary

Advice for Living on 84,500 a Year.

Advice for Living on \$4.500 a Year.

To WE EDITOR OF THE SUR—Sir: In THE SUR of April 12 "H. D. W." says: "Won't some reader of THE SUR write a treatise upon how a young married couple can live in New York on \$4.500 a year without getting into debt and without daring to give such things as dinner parties, luncheons or card partice, remembering that the family must live in Manhattan because of the children's health? Likewise bear in mind this family mentioned are not tenement-house people."

While sympathing with "H. D. W." in his treubles, his very interesting letter leaven us almost entirely in the dark as to the manner of "treatise" to meet his case. We know the amount of rent for city and country residences and pew, but beyond this, and the fact that he paid \$300 for trained nurses, and an unnamed sum for countring physiciana, neither of which can be counted a regular annual expense unless his family is a remarkably unhealthy due, nothing is itemised. Is he extravagant in his bills for meet, groceries, vegetables and

from sear by in season, and cost from twice to four times as much. Terrapin and high-priced game are indulged in only as luxuries, to help out the winter diet, and are better relished for that reason. Oysters in the cool months, shad from April 1 to the close of the season, and soft crabs in summer are best and cheapest, as is spring lamb when minter and peas are coming from our own gardeners, and small fruits of all kinds must be absolutely fresh to be palatable and healthy. The heavier meats and batter suited to the human system in cold weather, and those, in connection with poultry then in assesson, salads and winter fruits and vegetables, carry us through the winter mouths very comfortably. Delicate soups and cereals are nourishing, savory and inexpensive. One of our number makes all the purchases, and experience has taught us to buy so that the left-overs are inconsiderable. Our friends often have luncheon or dinner at our table, and are glad to come again.

This is not a "treatise." Is there anything in it for "H. D. W."

WASHINGTON, D. C., April 16.

TO THE EDITOR OF THE SUN-SIF: I have read

To THE EDITOR OF THE SUN—Sir: I have read with interest the letter of the man who seems to experience so much difficulty in supporting his family on \$4.500 a year, and it makes me sick I have never had and never expect to have any such magnificent income, and her my family is not obliged to dress in cast-off clothes, and I am even able to wear a slik hat which was not won on an election bet.

My salary is less than half the amount stated above and yet three people are supported in comfort upon it and, strange asit may seem. I have not been dropped from my golf club for non-payment of dues. To do this, however, requires a system, and it is in the systematicing of the household and personal expenses that the secret of comfortable living upon a moderate income is found.

For the benefit of the worthy gentleman who gives such an accurate account of his careless methods of living i will outline the use I would make of his income, providing it was mine and I was in his circumstances, allowing that he retained his present rent and servants. Rent. 1834; servants. 2300, food. \$1,000; fuel, \$100; light, \$100; clothes, \$100; vaccation. \$300.

This would amount to \$2,200 and would leave him \$1.500 for miscellaneous expenses, which would be ample to cover life insurance and doctors and dentists, and leave a large margin for am.—ments. Out of \$1,500 a year a man ought to live well and save at least \$300, and there must be something wrong with the man who cannot.

B. C. G. M.

APRIL 14.

man with a wife and two children and my income man with a wife and two children and my income does not amount to \$1,000 a year, but by using common sense and economy I can live well and save money. I belong to several benefit societies; my wife does her own cooking, washing and dress-making. I am paying \$25 per month rent. Although I am only \$2 years of age there is time for me to lay up for a rainy day. If a man wants to live well and save money let him do away with entertaining, stay home evenings, read his paper—THE SUN—amoke his cigar and enjoy life with his family.

NEW YORE, April 14.

Atlases. TO THE EDITOR OF THE SUN-Sir: It is unfortunately only too true that, as "Observer" puts it, in THE SUN of the 11th inst., the general run of maps in this country are poorly executed. It is, perhaps, hardly fair to speak of "the general run" of these maps. Those executed by the Geological Survey and sold at something less than 10 cents a square foot, are engraved with every quality of a high cartographical standard. On the other hand, there is an "indexed atlas of the world," for which the publishers feet warranted in claiming that if "the publishers feel warranted in claiming that it

spiritual alchemy actually takes place. It is a find sound scientific reasons for the system. Poor Poscarini found his "sound seientific reasons in prison, whither the indignition remitted him.

The word Jesuitical has two connotations. With those that hate the cociety it means in those that hate the dishonesty. With those who love the habit of Lovoia it means a supreme and splendid intellectual equipment. If Father Parded priests against the istance of the street of these definitions, it is seem to the glory of the second. Philip Lane.

A Defence of Ritualism.

To the Editor of these cand. Philip Lane.

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To the Editor of these definitions, it is seen in decay the second with a disastrously enfected claim to the salor state of the second. Philip Lane.

A Defence of Ritualism.

To the Editor of the second. Philip Lane.

To the Borro of the Sun—Sir: It happens every now and again that some one arises, as if from a sleep, to discover that the same of second in the English and American Churches, and in the learning that it are the lane.

But it is authoritatively laid down by the said communions that they are part and parcel of the Catholic Church, "the Holy Church is the second of the Moral and the second of the second of the second of the second of the sec ossis; and wrote the words to show what he intended by the design. The Chicago atlas maker omitted the trees and inserted the words. Morocco does not lie to the south of the Fayoum, and the "Magigrebin Araba," or "Araba of Morocco" will look it vain for "Fyramids" in latitude 20. That a "longitude cast from Greenwich" should be put on a magiguitude cast from Greenwich" should be put on a magiguitude cast from Greenwich should be put on a magiguitude cast from Greenwich should be put on a magiguitude cast from Greenwich should be put on a magiguitude cast from Chicago, but it is really a very acrious matter. There is no excuse whatever for the existence of such a volume. Fake pictures are quite as good as the originals for most persons, and far better than none; but fake maps are blasphemous.

APRIL 11. BEST FOUR-MILE RECORD. Senator Blackburn Misquoted or Else His

Memory's at Fault. From the Washington Post. A party of horsemen engaged in a hot dispute in a downtown hotel the other night dispute in a downtown hotel the other night concerning a statement said to have been made by Senator Blackburn, whose father was in former days one of the best known breeders of running horses in this country. Several contended that the Senator had said that Lexington's mark of 7:19% still stood as the best ever made in America for four miles, and that this mark was made in a race. Those who took this side of the argument held that the Senator knew whereof he spoke, and were willing to accept his word as gospel. Close perusal of the article in which Senator Blackburn was credited with making this assertion fails to reveal that he was responassertion fails to reveal that he was respon-sible. Those who know him and how ardent a lover of the thoroughbred he is could hardly believe him guilty of such a lack of knowledge

of facts.

Lexington's great four-mile feat was performed against time over the old Metarie course, New Orleans, April 2, 1858. Lexington had been beaten in a four-mile beat match with the fleet-footed Le Compte. In this race Le Compte ran the first neat in 7:28, clipping six seconds off the former beat record.

It was just after this event that Col. Richard Ten Broeck of Kentucky, owner of Lexington, smarting under the defeat of his idol, and confident that his horse was the fastest in the world at the distance, offered to bet \$20,000 that Lexington could beat any horse living, either over the old Union course, Long Island, or the Metarie course at New Orleans, and proposed to run Lexington against Le Compte's record of 7:26 for a like amount if no horse could be found to start against him. This proposition was accepted by friends of Le Compte, the Metarie track being chosen as the ground for the trial. Lexington ran the first heat in 7:19%, a record that stood a monument to his memory for many years.

But it has long ago been wiped out as the best mark. It has been beaten three times in more recent years. Ten Broeck, who bore the name of the owner of Lexington, beat the mark in his famous race with Mollie McCarthy, and since that Ten Broeck's record has been clipped twice, once in a race and once against time.

In a raw against time Lucretia Borgia. a tailfornia bred mare, four years old, ran a four-mile dash over the Oakland course, May 28, 1897, in the astounding time of 7:11 flat. She carried 85 pounds. This performance took place when challenge after challenge to run Borgia against any horse, mare or gelding that could be named had failed to bring response.

Two years later, Feb. 23, 1899, The Bachelor. six years old, another California production, ran a four-mile race at Oakland in 7:18%. The Bachelor carried 113 pounds.